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and Ernst's attempts to demonstrate a relationship between the Chibcha and some Costa Rican dialects, and even the Guatuso, are criticised unfavorably. The Timote is still regarded an independent stock and its connection with any in North America undemonstrated. The traditions and linguistic affinities of the tribes north of the mountains between Costa Rica and Nicaragua pointed to the higher latitudes of North America. The tenth study is devoted to the Betoya linguistic stock. The hitherto unidentified Tucanos are relegated thereto and a very much enlarged list of tribes over that enumerated in "The American Race" is given.

In the same volume are bound up two additional papers, "Observations on the Chinantec Language of Mexico" and "On The Mazatec Language and its Affinities." The latter is taken from its former affiliation with the Zapotec-Mixtec and shown to be related to the Chapanec and to the Costa Ricans, who in turn are believed to be related to the Chibcha. This being well founded would enable us to trace the influence of a South American stock as far north as Oaxaca, Mexico. The untiring industry of Dr. Brinton in unraveling the tangle of South American tribes and stocks will meet the unqualified approval of all ethnologists. OTIS T. MASON.

NOTES AND NEWS.

NADAILLAC ON INTELLIGENCE IN ANIMALS.—I have received from the Marquis de Nadaillac his pamphlet entitled *Intelligence et Instinct*, in which he discusses the existence of these faculties in animals with reference to the evidence they furnish as to their possession of the faculty of reason. The author has collected a vast number of instances from the works of other writers, showing their exhibition among all kinds of animals, from the elephant down to the minutest insects. These relate to exhibitions of intelligence by individuals and by associations. The migrations of birds, the union of wolves and other animals for the pursuit of prey and for mutual protection, and the means of communication between individuals, form an interesting chapter, and it is interesting to find that Mr. Garner's experiments on the language of the apes by means of the phonograph have not escaped notice.

It would take more space than I can permit myself to fully review this interesting work, and I will confine myself to the translation of

the concluding passages, in which this eminent and pious anthropologist sets forth the vast distance which exists between man and the whole brute creation :

“ Man alone, among the numberless beings which surround him, is capable of assimilating the work of his predecessors ; of profiting by their efforts and the knowledge that they have acquired ; of understanding the past and foreseeing the future from the past—in one word, of making progress by the comparison of things. The apes, whatever intelligence we may be pleased to attribute to them, have remained what they are from their first appearance on the globe. In vain have generations succeeded to generations ; they know nothing but to obey their animal appetites like their ancestors before them ; and we must believe that if apes were to succeed to apes for thousands of ages yet they would remain what they are and always have been. Dogs will remain like dogs, elephants like elephants, ants like ants. In their very first steps they reached the limits fixed for them by eternal wisdom. To man alone has it been given to understand what his predecessors have done, to walk with assured steps in the path where they groped, to utter the words that they only stammered. We are undoubtedly descended from those men who wandered in the forest, dwelling in caverns without air or light, living on filthy flesh—a hundred times more wretched than the beasts, their cotemporaries. Schiller in magnificent verse tells of a hardy diver throwing himself into the abyss to seek for a golden cup ; he relates the terror of this man far from all succor, sole intelligent being among the monsters of the deep. Is not this the situation of our primitive ancestors ? But these men, weaker for combat and less swift in the chase than the animals which lived around them, worse armed for the attack and worse protected for defense, understood that a result once accomplished could be accomplished again by the same kind of effort. When by rubbing two sticks against each other they had seen the fire fly, they knew how to fix and preserve it. When they saw that a point would more easily wound the animal they were pursuing, they learned to point the flint which lay at their feet. Seeing that the skin of a beast thrown over their shoulders protected them from the cold, they learned to provide themselves with garments. Seeing grains germinate, they learned to sow seed. Fire revealed to them the metals, they learned to combine them. Animals wandered around them, they learned to make them their docile slaves. Every fact acquired,

every step of progress accomplished, transmitted from generation to generation, became the point of departure for new knowledge and new progress, which remain forever man's glorious patrimony. Certainly the men who made these great discoveries—fire, stone-working, the manufacture of the first tools, the domestication of the first animals—discoveries truly more important and difficult than steam and electricity and a host of our marvelous modern discoveries—were already at an immeasurable distance from the animals. Civilization, which they initiated, goes on from step to step. Society grows and is improved by labor; cities are built, empires are created, laws based on the principles of eternal justice are a first protest of right against force. Man is continually educating himself; the stars whisper to him their secrets; from the bowels of the earth come new sources of knowledge; nothing stops his progress in continents or deserts; the sea is subdued, and his fragile bark bears the bold navigator to the limits of the ocean. Time and space are vanquished, and man, undisputed master of the universe, moves on toward new horizons, toward times which he cannot foresee, but which without doubt are to augment his greatness and might.

“Am I wrong in concluding that this power of progress given to man alone, or rather this law of progress imposed on him by impenetrable decrees, fixes between him and all other beings a fathomless abyss? More than this we cannot say; human knowledge is mute when surrendered to its own inspiration; it is forced to recognize that the universe is an insoluble problem; that the beginning, the end, the essence of all things, the origin, the very principle of life, have escaped its investigation, and probably always will. Man cannot penetrate these phenomena, at once the most wonderful and the most incomprehensible of all. They are higher than his eyes can reach; and I cannot better close than in the words of Necker: ‘We cannot meditate deeply on the attributes of thought; we cannot arrest the attention on the vast empire which has been subjected to us; we cannot reflect on the faculty we possess of fixing the past and of bringing near the future, of assembling the spectacle of nature and the panorama of the universe, and of holding, so to speak, on a single point the infinity of space and the immensity of time; we cannot consider such a wonder without uniting with a continual sentiment of admiration the idea of an end worthy of so great a conception, and worthy of Him whose wisdom we admire.’ ”

F. A. SEELY.

AUSTRALIAN SORCERY PRACTICES.—If among the natives of Finke river, Australia, one falls sick or dies, they at once conclude he must have been bewitched or bitten or hurt by the devil—*eringa*. At the same time they think they can bewitch others, the old ones and the medicine-men especially fostering that belief. For this purpose they employ, besides magic songs and spells, various magic agencies as charms, as the following :

1. *Nguanja*, a stout, oblong piece of wood or bone, resembling a lead pencil, which when of the latter substance is made of the tibia or big bone of the emu. At one end it is a little thicker and blunt, while the opposite extremity is thinner and tapering to a point. This implement is thrown by the old men and the sorcerers in the direction of their enemy to make him sick or to kill him, as they imagine.

2. *Ntjala*, resembling the former in shape, but made of the shin-bone of the kangaroo. The old man or sorcerer points with this at the enemy, who sits near his fire, at some distance, in order to sicken or kill him.

3. *Kwalja-kwalja*, a tuft of emu feathers, worn usually fixed under the belt at the back ; it is supposed to protect them from their enemies, and to give the wearer strength to kill them.

4. *Dara*, a tuft of eagle feathers, serving the same purpose as the preceding.

5. *Lalkara*, a little implement about six inches long, and either of wood or bone, which is worn through the septum of the nose, and by means of which they also think they can hurt others.—*Rev. Louis Schulze in Trans. and Proc. and Rep. of the Roy. Soc. So. Australia, xiv, pt. 2, p. 245, Adelaide, Dec. 1891.*

GUATUSO MORTUARY CUSTOMS.—The Guatuso Indians of Central America live together in considerable numbers in a single hut, and the village visited comprised about fifteen huts. The dead are buried in the habitations, and the earth covering of the graves settles until it is about a foot below the surface of the floor. As time goes on these graves become less distinct, and finally they are completely obliterated. When a person dies the relatives wail aloud, crying out in their tongue, “I am distressed !” When a warrior is buried his body is provided with certain feathers of two curassows, a bunch being placed in each hand, and for some time after the death cacao is placed on the grave in order that the departed warrior may be supplied with drink.

CHARLES W. RICHMOND.

BORROWED CEREMONIALS.—Having overcome the popular impression that all Indians are alike, investigators are sometimes prone to fall into the opposite error of supposing that Indians are all original, and that whatever a tribe may have in the way of custom, art, or myth necessarily belongs to it. So far is this from being true that it safely may be said that almost the only thing which can be considered as peculiar to a particular tribe is that which relates to its grand medicine or palladium. Indian myths are as hard to trace to their primitive source as anything in Grimm's collection. Neighboring tribes are constantly imitating each other in arts and ornamental design. Songs and dances are imported or introduced just as we get a new opera or waltz from across the water. The most popular gambling songs among the Paiute were obtained from the Mohave, and are meaningless to the Paiute. The southern tribes sing many of the Arapaho songs in the ghost dance, without understanding the words, having originally learned the dance from the Arapaho. The most popular dance at present among the Sioux is known as the Omaha dance, having been introduced from that tribe about twenty-five years ago; and the Calumet dance, which gave so much trouble to the Jesuits in Canada two centuries ago, originated with the Gulf tribes.

JAMES MOONEY.

HUMAN SACRIFICE IN NEW GUINEA.—The elamo of the Motu-motuans is a peculiarly shaped two-story structure, consisting of an immense overhanging thatched roof, resting on a central ridge pole, and forming also the sides. In houses of this character all the men of a village sleep, the upper story being occupied by lads undergoing an eight or nine months' confinement preparatory to the marriage ceremony. When an elamo is erected, and before it is permanently occupied, some human life must be sacrificed, otherwise all the boys undergoing initiation trials in the structure will not be strong and brave fighting men; therefore, during the time the building is going up, but most frequently when the structure is completed, an expedition will set out for the express purpose of killing some one, and sometimes several people are murdered to satisfy this superstitious belief, and to show the success on their return they bring back the ears of their victims.—*Edelfelt in Proc. and Trans. Roy. Geog. Soc. Australasia, vol. vii, pt. 1, Queensland: 1892.*